1:Heckewelder M-5 (ca. 1800) 1819
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that they would draw down upon themselves the anger of the Great Spirit, were they to neglect those whom, in his goodness, he had permitted to attain such an advanced age, whom he had protected with his almighty power through all the perils and dangers of life, while so many had perished by wars, accidents and sickness in various forms, by the incantations of the wizzard or the stroke of the murderer, and not a few by the consequences of their own imprudent conduct.

It is a sacred principle among the Indians, and one of those moral and religious truths which they have always before their eyes, that the Great Spirit who created them, and provided them so abundantly with the means of subsistence, made it the duty of parents to maintain and take care of their children until they should be able to provide for themselves, and that having while weak and helpless received the benefits of maintenance, education and protection, they are bound to repay them by a similar care of those who are labouring under the infirmities of old age, and are no longer able to supply their own wants.

Thus, a strong feeling of gratitude towards their elders, inculcated and cherished from their earliest infancy, is the solid foundation on which rests that respect for old age for which Indians are so remarkable, and it is further supported by the well-founded hope of receiving the like succours and attentions in their turn, when the heavy hand of time shall have reduced them to the same helpless situation which they now commiserate in others, and seek by every means in their power to render more tolerable. Hence, they do not confine themselves to acts of absolute necessity; it is not enough for them that the old are not suffered to starve with hunger or perish with cold, but they must be made as much as possible to share in the pleasures and comforts of life. It is, indeed, a moving spectacle to see the tender and delicate attentions which, on every occasion, they lavish upon

10: Speck E-4, 5 (ca. 1925) 1931
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bility and maturity comes to the individual he feels that he is called to take his place in the annual ceremony. A new vision of life dawns upon him. He realizes that he has been brought into the world for a purpose and permitted to live to middle-age to raise children, take care of the aged relatives, help the people to health and comfort. Then there is also the feeling that others are observing him as an example of conduct. So he assumes his responsibility and prepares to appear in the Big House ceremony.[1]

We are told that the Big House performances were originally esoteric. Whites were excluded from it during the ceremonies, though in recent years the objection to their presence has been withdrawn due to intermarriage between Delaware women and white men.

The virtue of humility, so extolled and propogated in the philosophy of the Delawares, and the Iroquois[2] as well is one to which too little emphasis has been given by students. Historians, in particular those contrasting the humility of the evangelists with the contemptuousness of the natives, have ignored the declarations of ethnologists in this respect.[3]

THE SYMBOL OF TWELVE.—Allusion has previously been made in several places in our discussion, to the sanctity of the concept of twelve, the reason for which among the Delawares seems not to be objectively expressed.[4] Twelve is nevertheless a fundamental symbolical number. Throughout the text we hear of the Great Spirit residing in the twelfth stratum of the sky; of the prayer-call addressed to him uttered twelve times in succession; of the twelve prayer sticks or wands which lift the prayer to the twelfth heaven. The Big House ceremony itself is of twelve days' duration. The belief being that each day's performance lifts the worship a stage higher in the series of twelve successive sky levels until on the final day it reaches the Great Spirit himself.

[1] Maturity is an important consideration with the Delawares. Among many facts still to be obtained in regard to restrictions of boys under the age of puberty, for instance, it may be interesting to note that these when they become old enough to take part in the hunt, are not allowed to eat soup lest their testicles rattle so warning game animals ahead of them, or to eat the heart of the animal lest they lose courage; or the animal's head, eyes, or ears lest they be bothered with gnats.

[2] A. C. Parker, The Code of Handsome Lake, Bull. 163. New York State Museum, Albany, 1912.

[3] For example Rev. T. J. Campbell, S. J.[2] tells his readers, "The red man had never much respect for the virtue of humility, and the young missionary (referring to Marquette among the Illinois) was treated rather contemptuously by many of the degraded wretches whom he was trying to regenerate." Pioneer Priests of North Amer. N. Y. 1911, Vol. III, p. 169.

[4] The importance of seven in Delaware thought has been stressed by A. L. Kroeber (Anthropology, N. Y. p. 252, f. n. 1) without giving the source. There seems to be no evidence of this in the material at hand.

S 648 Shawnees into their alliance, or perhaps what is nearer the truth, recognized an ancient connection still preserved by tradition, and acknowledged the Shawnees their uncles, by which they admit them to be the older stock.

Tribes [Clans] of the Delawares and Descent in the Female Line

D 115 Was introduced by Mr. Pratt to William Adams,[81] Wa-le-oak-se, (White man), a very intelligent young man and an Indian. We went out under a tree and talked an B 681 hour. I found that the children of two tribes are brothers and sisters to each other, and the children of his sisters the same, and that the children of a brother and of a sister are nephew, and something else to each D 614 other, but he thought not uncle. He says the Delawares are now and were anciently divided into three tribes: 1. the Wolf, "round paw"; 2. the Turtle, "unfeathered animal"; 3. the Turkey or fowl, "feathered animal."

That this was a sort of generalization; that the Wolf separated the animals having hair, the Turtle animals without hair, including fish, and Turkey or Fowl, as this means any fowl, the animals with feathers, and these he says are subdivided into a number of others, but he could not give me the names. He said his tribe was that of the Mud Turtle, the turtle that muds himself and then lies in the sun. This was as far as he could go on this head. He says that in D [582] old times no man was allowed to marry a [183] woman of his own tribe, and it was the law until within the last generation, but that now is broken over constantly. That he was of the turtle tribe, and so were both his father and mother. He also said that he was D [611] entirely certain that in old times *the children followed the tribe of the mother*, and that it is

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000 595 183 tains. There are two cases of *polygamy* here. Two well known Indians have two wives each. The Delawares are opposed to it, and are inclined to make a fuss about it. But I suppose it is an old Indian institution and they cannot make a law against it. If it was contrary to Indian law they would not admit the children of both mothers to annuities. As it now stands, their annuity is a 657 bounty on children. I think the Delawares are tempted by their annuities.

Religious System of the Delawares[91]

776 William Adams, Del.

The Delawares believe in a Great and in an Evil Spirit. They also believe in a number of subordinate spirits, some of whom are waiting or ministering spirits of the Good and some of the Evil One. Among the waiting spirits of the former are the following.

776 821 1. Kaka-sha-ha-no-hase, the Spirit of the Whirlwind. He is represented as having the form of a man and is called Grand Father.

2. O-we-ya-la-so, the Spirit of the Wind. He is represented as having the form of a man, with long streaming hair, so long that it sometimes gets entangled in the trees as he rides along. He is called Grand Father.

3. Pate-hoc-hoo-weh, the Spirit of Thun- [825] der. He is represented as having the form of a bird, an Eagle, called Grand Father.

776 823 4. Wa-o-tun-oo-wase, the Spirit of Water. She is represented as having the hands of a woman, and the body, but ending in a fish's tail. She is supposed to dwell in every drop of water as well as in every river, creek, lake and stream, and sometimes to be a punishing spirit. She it is in cases of drowning who pulls the person under the water. Hence her name means "Pulling Down far Under."

776 [824] 5. Has-gueme, the Spirit of Corn. She is represented as having the form of a woman, and is called our Mother. She can foretell